

AN ^{E, T}
 ACCOUNT
 OF
 TYTHES
 In GENERAL.

THE only Command from God, that we read of in Holy Scripture, for the Payment of Tythes, was given by *Moses*, to the People of *Israel*, in the time of the *Levitical Law*. Then God first reserved to himself the Tythe of the Land of *Canaan*, *Lev.* 27. 30. Which he did for this Reason, that, intending to take the Tribe of *Levi* more peculiarly into his Service (as he did, *Numb.* 3. 6. in stead of, or in exchange for all the First born of *Israel*, ver. 12, 13, and 45. and Chap. 8. ver. 18. Having before reserved and appropriated the First born to himself, *Exod.* 13. 2.) he might bestow those Tythes on the *Levites*, for and towards the Maintenance of that whole Tribe, as a Reward for their Service in the Tabernacle of the Congregation, *Numb.* 18. 21, 31. and in lieu of, and Compensation for, their Part or Share of and in the Land of *Canaan*, which thereupon they were expressly cut off from, ver. 20, 23, 24.

2. Now although it was grounded on a Principle of Moral Justice and Equity, that the *Levites*, thus engaged in a continual Attendance on a publick Service, and shut out from their Share in the Inheritance of the promised Land, should receive a sufficient

Maintenance from them for whom they performed that Service, and who enjoyed their Part of the Land : Yet the ascertaining of the *Quota* of that Maintenance to the exact Proportion of a *Tenth Part* of the Increase of the Land, was not grounded on moral Justice, but had it's Dependance on the Ceremonial Law, adapted and limited to the Polity of that Dispensation and People only. And that it might not be extended beyond it's appointed Time and Bounds, it pleased the Divine Wisdom, to subject it to such Ceremonial Circumstances, as plainly rank it amongst those carnal Ordinances (Rites or Ceremonies) which were imposed but *till the Time of Reformation*, spoken of *Heb. 9. 10.* For as God appointed the *Levites* to be offered for a *Wave Offering*, by *Moses*, in the Name and on the Behalf of the Children of *Israel*, when he said to *Moses*, *Thou shalt bring the Levites to the Tabernacle of the Congregation, and thou shalt gather the whole Assembly of the Children of Israel together,; And thou shalt bring the Levites before the Lord, and the Children of Israel shall put their Hands upon the Levites: And Aaron shall offer (in the Margin Wave) the Levites before the Lord, for an Offering (in the Margin Wave-Offering) of the Children of Israel; that they may execute the Service of the Lord, Numb. 8. 9, 10, 11.* So the Tythes, which were assigned for the Maintenance of the *Levites*, were to be first offered, by the People, as an *Heave-Offering* unto the Lord. (*The Tythes of the Children of Israel, which they offer as an Heave-Offering unto the Lord, I have given to the Levites, &c. Numb. 18. 24.*) And even the Tythe of those Tythes, which the *Levites* were to yield unto the *Priests*, were to be offered, by the *Levites*, as an *Heave Offering* to the Lord, before the *Priests* might have them. *Thus speak unto the Levites (said God to Moses) and say unto them, When ye take of the Children of Israel the Tythe which I have given you from them for your Inheritance; Then ye shall offer up an Heave-Offering of it for the Lord, even a Tenth*

a Tenth Part of the Tythe. And this your Heave-Offering shall be reckoned unto you, as though it were the Corn of the threshing Floor, &c. Thus ye also shall offer an Heave Offering unto the Lord, of all your Tythes, which ye receive of the Children of Israel: And ye shall give there of the Lord's Heave-Offering to Aaron the Priest, ver. 26, 27, 28. This makes it evident, beyond doubting, that the Tythes, which were given by the People to the Levites, and by the Levites to the Priests, under the Law, had their Dependence on the Ceremonial Law, as that Priesthood had; and were to stand no longer than that Law and that Priesthood stood: Which was but till *Shiloh* came, and by the Offering of himself once for all, had put an End to all the shadowy Offerings under that Law.

3. This the Author of the Epistle to the *Hebrews* did so well understand, that he positively declared that the *Levitical Priesthood being changed, there was made of Necessity a Change also of the Law*, (of that Law, by which that Priesthood and the Maintenance of it had stood) See *Heb. 7. 12.* And 'tis also evident from Scripture and Primitive Antiquity, that neither the Apostles themselves, nor (for some Ages after them) any of the Christians, did meddle with, or at all concern themselves about Tythes; but let them totally fall as they did the other abrogated Part, *viz.* Offerings, &c. and of the Ceremonial Law of *Moses*.

4. But after that the Mystery of Iniquity, which in the Apostles time began to work (*2 Thes. 2. 7.*) had wrought to that Degree amongst some Christians, and had drawn them so far from the Purity and Simplicity of the Gospel, as to form and model the Church in many things, by and according to the *Jewish Pattern* amongst other Ceremonial Parts of the *Jewish Religion*, which had been abolished by the Coming and Death of Christ, Tythes were preached up again (about the latter End of the fourth Century, and beginning of the fifth) by some, at first, under the No-

tion of Alms and Charity (because Part of the Tythes under the Levitical Law were appointed for the Maintenance of the Fatherless, the Widow and the Stranger, *Deut.* 14. 28, 29.) And by others, as then still due by the Mosaic Law, which had required them to be paid to the *Levitical Priesthood*. Which Plea afterwards (Corruptions increasing in the Church, and in those especially who were called the *Church-Men*, or *Clergy*) more and more prevailing, the Payment of Tythes was re introduced, as due by those Levitical Laws, which had been given to the *Israelites* of old. And upon that Bottom, Tythes have stood, been claimed, and the Claim defended unto this Day.

5. Now, not only he that thus claims and receives Tythes; but he that consents to, and complies with such Claim, by paying Tythes thus brought in, and thus claimed, doth thereby implicitly, and virtually (at least) deny that Christ has put an End to the Ceremonial Law of *Moses*, and consequently that he is come, and hath suffered in his Flesh for Mankind. And that this may appear as plain as is possible, I shall draw the Matter into an Argument, thus:

To uphold any thing, as still in Force, which was to be taken away, and cease at and by the Death of Christ, is to deny that Christ is come and hath suffered in his Flesh for Mankind.

But to receive, or pay Tythes now, is to uphold a Thing, as still in Force, which was to be taken away, and cease at and by the Death of Christ:

Therefore to receive, or pay Tythes now, is to deny that Christ is come, and hath suffered in his Flesh for Mankind.

The *Major* must be granted, and the *Minor* I thus prove.

Whatsoever was a Part of the Ceremonial Law of *Moses*, was to be taken away, and cease at and by the Death of Christ;

But

But Tythes were a Part of the Ceremonial Law of *Moses*;

Therefore Tythes were to be taken away, and cease at and by the Death of Christ:

The *Major* here again is unexceptionable; and the *Minor* is thus proved:

Every *Heave Offering* among the *Jews* was a Part of the Ceremonial Law of *Moses*;

But *Tythes* were an *Heave-Offering* among the *Jews*, Numb. 18. 24.

Therefore *Tythes* were a Part of the Ceremonial Law of *Moses*.

6. By this it appears, that without Regard had of the Person to whom, or the Use for which Tythes are paid, the paying of Tythes (as well as the receiving them) being a Part of the abrogated Ceremonial Law of *Moses*, imports a *Denial* of the Coming and Death of *Christ*. Hence it is, that Tythes have been, and are commonly called, *Antichristian*, or *against Christ*: And hence hath arisen that Saying (often used not only by our antient Friends, but by some of the Martyrs long before) *viz. He that pays Tythes, doth thereby deny that Christ is come in the Flesh.* That Conclusion could not have been drawn, from the paying of Tythes to a wrong Ministry, or for a wrong Use only, though such Payment be evil: Nor could any thing justify that Inference, but the Consideration that Tythes, depending on the Ceremonial Law of *Moses*, which must of Necessity and in Course fall, and cease when Christ suffered; the paying of Tythes, carries in it a Supposal, that that Law is not yet ceased, but is still in Force: And consequently that Christ, whose Death must needs have ended it, is not yet come, nor has yet suffered in his Flesh for Mankind.

7. That other Objection, not less weighty than common against paying Tythes to the *Clergy*, so called, *viz. The Unlawfulness of upholding a false Ministry, to perform a false Worship* (being it self so

clear and plain, that it needs no Illustration) I shall, in this Discourse, no further meddle with, than to observe in my way, how far it may affect those Tythes also, which the *Impropriators* claim. Wherefore having premised what is said before concerning Tythes in general, to what Hand, or for what Use forever paid, let us now inquire into those Tythes, which are called *Impropriate*.

Of *Impropriate* TYTHES.

1. **T**HAT these Tythes, which are claimed by the *Impropriators*, are of the same Nature, and stand originally on the same Root and Ground, on which the other Tythes stand, which are claimed and exacted by the *Priests*, is evident from hence, that they were all heretofore, these as well as those, claimed by, and paid to some or other of the *Romish Clergy*, or their Appendices, the Religious Orders (so called) and upon the same Foot. That is, These *Impropriate Tythes*, were paid to those Religious Orders or Houses, as being due to God, by Vertue of the *Levitic Law*; as well as the other Tythes were paid to the *Parish-Priests*, on the same supposed Right, from the same Law. But how these Tythes came to those Religious Houses first, and how afterwards from them to the *Impropriators*, is next to be inquired.

2. Until the *Lateran Council* (so named, because it was holden in the *Pope's Palace at Rome*, called the *Lateran*) in the Year 1215. It was in the Choice of every Man to give his Tythes to what Church he pleased, so he gave them to some Church. And even after that Council, the *Popes*, as Heads of that Church, by their dispensing Power, did give leave to such as would sue, and pay for it, to give their Tythes from the *Parish-Priest*, to such Order of Religious People (whether *Monks, Fryers, or Nuns*) as they were best affected to. By which means, the *Parish-Priests* (called *Seculars*) and

and those of the several Religious Orders (called by a general Title, *Regulars*) being left to scramble, as they could, for maintenance, the *Regulars* (*mendicant Fryers*, and others) swarming in all Places, and pretending, at least, to greater Sanctity, and Austerity of Life, than the *Parish-Priests*, prevailed with the People, either living or dying, to give not only very considerable Estates in Lands, but also the Tythes of other Lands, and of whole Parishes, from the *Parish-Priests*, to their Religious Houses or Convents.

3. The Tythes, or Parsonages, so given, were then called *Appropriations*, because they were appropriated to this, that, or the other Religious House or Convent. And I have read, that there were in *England* about 3845 Parsonages thus appropriated. And as Tythes were then held to be *due to God and holy Church*; and those Religious Orders were reputed a Part of that Church: So the Tythes as well as the Lands thus given them, were continued to them, and possessed by them, till that general Storm arose, in K. *Henry 8.* his time, which overturned those Religious Houses and Orders together. And here, by the way, it may be noted, That while those Religious Houses stood, a great Part of the Lands which had been given to them, were, by *Papal* Authority, exempted from paying Tythes: Whence it is, that many of those Estates, which had belonged to those Religious Houses, remain discharged from the Burthen of Tythes still.

4. As Tythes were set up here on the Authority of the *Levitic Law*, and in Imitation of the *Jewish Practice*, consonant to that Law: So while those Religious Houses stood, and the *Pope's* Power prevailed here, not only the *Seculars* or *Parish-Priests*, but all those *Regulars* who received Tythes, were bound to pay the *Tenths* out of the Tythes they received to the Head of their Church, the *Pope*, as the *Levites*, under the Ceremonial Law, were required to do to the Priests.

5. But after that K. *Hen. 8.* (upon a Quarrel be-

tween the *Pope* and him, about his Divorce from his first Queen *Catharine*, which he earnestly desired, and the *Pope* would not grant) fell off from the *Pope* (though not from *Popery*: For after that, he retained the most pernicious Doctrines of the *Romish Church*, contained in the six Articles, and burnt some for denying them) he threw off the *Pope's* Supremacy here, and assumed it to himself; declaring himself, and being declared, first by the *Clergy* in their *Convocation*, and soon after by *Lords* and *Commons* in *Parliament*, *The only Supream Head in Earth of the Church of England*. This was done by the Statute of 26 *Hen.* 8. c. 1. And therein it is enacted. ' That the King, ' his Heirs and Successors, Kings of this Realm, shall ' be taken, accepted and reputed the only Supream ' Head in Earth of the Church of *England*. And shall ' have and enjoy, annexed and united to the Imperial ' Crown of this Realm, as well the Title and Stile ' thereof, as all Honours, Dignities, Præemences, Jurisdictions, Privileges, Authorities, Immunities, Profits and Commodities to the said Dignity of Supream Head of the same Church belonging and appertaining. And shall have full Power and Authority, from time to time, to Visit, Repress, Redress, Reform, Order, Correct, Restrain and Amend all such Errors, Heresies, Abuses, Offences, Contempts and Enormities whatsoever they be, which by any manner of Spiritual Authority and Jurisdiction ought, or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, &c. By which it is evident, the Intention of the *Parliament* then was to transfer, confer and settle unto and upon King *Henry* all the Powers, Profits and Priviledges, which had been before supposed to be in, or belong to, or had been enjoyed or exercised by the *Pope*, while he was received as *Supream Head of the Church*.

6. And therefore, as the *Pope*, while he retained the
Supre-

Supremacy here, had the first Fruits (which are the Profits of every Spiritual or Ecclesiastical Living for one Year) upon the advancing of any Ecclesiastical Person, to such a Living; and also the *Tenths*, that is the *Tenth Part* of all the Tythes: So these two Revenues, as appendant to that *Supremacy*, followed it; being settled on the King, in the same Session of Parliament, wherein the *Supremacy* was vested in him. The Words of the Statute, 26 H. 8. c. 3. relating to the *first Fruits*, are these. ‘ That for the more surety of Continuance and Augmentation of his Highness Royal Estate, being not only now recognized (as he always indeed hath heretofore been) the only ‘ Supream Head in Earth, next and immediately under God, of the Church of *England*, but also their ‘ most assured and undoubted natural Sovereign Leige ‘ Lord and King, &c. It may therefore be enacted ‘ and ordained by, &c. That the King’s Highness, ‘ his Heirs and Successors, Kings of this Realm, shall ‘ have and enjoy from time to time to endure for ever, of every such Person and Persons, which at any ‘ time after the first Day of *January* next shall be ‘ nominated, elected, perfected, presented, collated or ‘ by any other means appointed to have any Arch-Bishoprick, Abbacy, Monastery, Priory, Colledge, ‘ Hospital, Archdeaconry, Deanry, Provostship, ‘ Prebend, Parsonage, Vicarage, Chantry, Free-Chapel, or other Dignity, Benefice, Office, or Promotion Spiritual, whithin this Realm, or elsewhere within any of the King’s Dominions, of what ‘ Name, Nature, or Quality soever they be, or to ‘ whose Foundation, Patronage, or Gift soever they ‘ belong, the first-Fruits, Revenues and Profits for ‘ one Year of every such Arch-Bishoprick, Bishoprick, Abby, Monastery, Priory,—Parsonage, Vicarage, &c. Then (after Provisions made for finding out the Value of those Spiritual Livings, and for paying, receiving and recovering those *First-Fruits*)
the

the Settlement of the *Tenths* (that other part of the *Pope's* Revenue) upon the King, follows, in the same Statute, in these Words.

‘ And over this, be it enacted by Authority a-
 ‘ forefaid, that the King’s Majesty, his Heirs and
 ‘ Successors, Kings of this Realm, for more Augmenta-
 ‘ tion and Maintenance of the Royal Estate of his
 ‘ Imperial Crown and Dignity of Supream Head
 ‘ of the Church of *England*, shall Yearly have, take,
 ‘ enjoy and receive, united and knit to his Impe-
 ‘ rial Crown for ever, one yearly Rent, or Pension,
 ‘ amounting to the Value of the Tenth Part of all
 ‘ the Revenues, Rents, Farms, Tythes, Offerings,
 ‘ Emoluments, and of all other Profits as well called
 ‘ Spiritual as Temporal, now appertaining or be-
 ‘ longing, or that hereafter shall belong to any
 ‘ Archbithoprick, Bishhoprick, Abbacy, Monastery,
 ‘ Priory, Archdeaconry, Deanry, Hospital, Col-
 ‘ ledge, House Collegiate, Prebend, Cathedral Church,
 ‘ Collegiate Church, Conventual Church, Parsonage,
 ‘ Vicarage, Chauntry, Free-Chappel, or other Be-
 ‘ nefice or Promotion Spiritual, of what Name,
 ‘ Nature, or Quality soever they be, within any
 ‘ Diocess of this Realm, or in Wales, &c. And so
 goes on to direct the Time, Place and Manner of
 Payment of these Tenths, with the Penalty for
 non-Payment.

7. Thus were these two great Pillars of *Papal Su-
 premacy* (*First Fruits* and *Tenths*) transferr’d from
 the *Pope*, (the old Head) to the King, (the new
 Head of the Church,) to support and maintain that
 Headship in him, as they had done before in the
Pope. Which Ecclesiastical Headship the King was
 no sooner possessed of, than he began to exercise it a-
 mongst those Religious Orders, Suppressing (as *Her-
 bert*, in his Life, p. 379. relates) the *Observant
 Fryers* at *Greenwich*, *Canterbury*, *Richmond* and o-
 ther Places, and substituting the *Augustines* in their
 Places

Places. ' Which he did (says *Herbert* there) for the
 ' finding out how his People would take his Design of
 ' putting down Religious Houses: To which he proceeded the next Year, beginning with the lesser Sort, and suppressing all those Monasteries, Priories and other Religious Houses of *Monks*, *Canons* and *Nuns*, which had not in Lands, Tenements, Rents, Tythes, Portions and other Hereditaments, above the clear yearly Value of two Hundred Pounds. By which means 376 of those Religious Houses being dissolved, a Revenue of above thrity thousand Pounds a Year, besides an hundred thousand Pounds in Money raised by Sale, at low Rates, of the Goods and Chattels, of those Houses (a Sum not small in that Age) came to the King, for Support of his Ecclesiastical Supremacy.

8. The Statute, which countenanced this Proceeding, is the 27 of *Hen. 8.* cap. 28. And a new Court, called *the Court of Augmentations*, was then erected and settled by Parliament, for receiving and ordering these new accessional Revenues: The Act for which, in our printed Statute Books, is set before that for the Suppression of those lesser Monasteries. But though that, for Suppressing those Monasteries, be, by an *Hysteresis*, set after that for establishing the *Court of Augmentations*; yet it must have been made before it: For it is recited in it.

9. In that Statute, 27 *Hen. 8.* c. 28. for Suppressing those smaller Monasteries, mention is made of Monasteries, Abbies and Priories, which, within one Year before the making of that Statute, had been given and granted to the King by any Abbot, Prior, Abbess or Prioress, under their Convent-Seal, or that otherwise had been suppressed, or dissolved. All which were, by that Statute confirmed to the King, and to all those, unto whom the King either then before had conveyed, or then after should convey any Part or Parts thereof; To hold to them in like Manner,
 Form

Form and Conditions, as the Abbots, Priors, Abbeſſes, Prioreſſes, and other chief Governors of any Religious Houſes, which had the ſame, might or ought to have had if they had not been ſuppreſſed. For upon the King's falling (as was noted before) upon the *Observant Fryers* at *Greenwich*, and other Places, ſome of the more conſiderate of the *Abbots, Priors, &c.* Seeing the Storm ariſing, which then threatned, and ſoon after brought Deſtruction on thoſe Orders, thought it better Policy to comply with the Times, and ſurrender upon Terms, in hopes to ſave ſomething, than hold out to the laſt (as many did) and loſe all.

10. And indeed, the ſuppreſſing of thoſe 376 leſſer Monaſteries, ſtruck ſo great a Fear into the greater, that the Statute made four Years after (31 *Hen.* 8. cap. 13.) whereby the Reſt of the Religious Houſes were given to the King, recites, ' That divers and ſundry Abbots, &c. of their own free and voluntary Mind, ſince the fourth of *Feb.* in the 27 of his Reign, had by due Order of Law, and by their ſufficient Writings of Record, under their Convent and Common Seals, ſeverally given, granted and confirmed to the King his Heirs and Succeſſors for ever, All their ſaid Monaſteries, Abbeys, Priories, &c. and all the Mannors, Lordſhips, Lands, Tenements, *Tythes*, &c. to them belonging; and had voluntarily renounced, left and forſaken the ſame. And therefore, in the ſaid Statute it is enacted, ' That the King ſhall have, hold, &c. All ſuch late Monaſteries, &c. and all the Sites, Circuits, Mannors, Lands, Tenements, &c. thereunto belonging. In the Enumeration of the Particulars whereof, (which are many) *Tythes*, Parſonages, appropriate, and Vicarages are expreſſy mentioned. All which (as likewiſe all other Religious Houſes, with the Revenues thereof, which ſhould there after be diſſolved, ſuppreſſed, relinquished, forfeited, or given to the King, and which by that Statute are ſettled on him) he was to hold and enjoy,

in as large and ample Manner and Form, as the late Abbots, &c. had held, or of Right ought to have held, the same, in Right of their said late Monasteries, &c.

11. From hence this Observation arises. That since those Religious Orders did hold the *Tythes* which they possessed, upon the supposed Right of their being *due to God and Holy Church*, which they held themselves, and were by others holden to be a Part of; and the King received those *Tythes* and *Parsonages* (amongst the Rest of the Revenues of the Religious Houses) as well those that were resigned to him by the Governours of those Houses themselves, as the rest which by Act of Parliament he took, upon the same Right on which those Religious Orders had holden them: He also must hold them upon that supposed Right of their being *due to God and Holy Church*; which he then held himself, and was holden by all, both *Clergy* and *Laity*, to be the only *Supream Head* of here in *England*. And as upon that supposed Right (of their being *due to God and Holy Church*) on which the Religious Houses held them, they passed them from those Houses to the King, as *supream Head of the Church*: So on the same supposed Right, (of their being *due to God and holy Church*) they passed from the King, as *supream Head of the Church*, to those (whether *Spiritual* or *Lay* Persons) unto whom the King granted them. For they stuck not long in the King's Hand: But he, of his own meer Motion, Liberality and Bignity (as the Statute in the 33d Year of his Reign, cap. 39. relates) had by that time freely given and granted, &c. unto divers and sundry of the Lords and Nobles, as well *Spiritual* as *Temporal*, and unto divers and many other Persons and Bodies Politick, &c. divers and many sundry Honours, Castles, Mannors, Lands, Tenements, and among the rest, *Re-tories*, &c.

12. But great Care was taken to retain and keep up the Character of *Spirituality*, which had formerly been stamped

stamped upon those *Rectories*, *Parsonages*, and other Revenues by *Tythes*, into what Hands soever they were passed. And therefore, by the Statute of 32 *Hen.* 8. cap. 7. in case of with-holding, or denying to pay the *Tythes*, all Persons claiming them (*Impropriators* as well as *Priests*) are restrained from suing in the *Temporal Courts*, and limited to the *Ecclesiastical* or *Spiritual Courts* only, for the Recovery of them.

13. And that they might still have Dependence upon the *Supremacy*, care was taken, from the first, by the Statute of 27 *Hen.* 8. cap. 27. That none of these Estates, which then had come, or should come, from any of those Religious Houses to the King, should pass from him by Grant to any Person whatsoever, without an expresse Reservation of a *Tenth*. And in a subsequent Statute (33 *Hen.* 8. cap. 39.) Complaint being made, that altho' out of those Grants, which the King had made to sundry Persons, of Honours, Castles, Mannors, Lands, Tenements, Rectories, &c. (which were under the Survey of the *Court of Augmentations*) the *Tenths* had been reserved; yet the Persons unto whom such Grants had been made, though they had quietly enjoyed and taken the Issues and Profits of those Lands, Rectories, &c. had not paid the reserved *Tenths* to the King: Provision was made in that Statute, by several *Forfeitures* and *No-mine-Pænæ's* to enforce the Payment thereof.

Nor was Care taken of the *Ecclesiastical Head* (the *King*) only, but of the *Ecclesiastical Members* (the *Clergy*) also: Many, if not most, of which had Pensions, or Portions issuing out of those Parsonages, Rectories, or other Spiritual Benefices (as they were counted) which the Religious Orders held: For, besides that upon the Increasing of those *Appropriations*, whereby the *Parish-Priests* were pinch'd, there had been Provision made early, in the time of K. *Richard the Second*, for the *Vicars*, as well as for the *Poor*; the Statute of 15 *Ric.* 2. c. 6. directing, ' That, upon the
' *Appro.*

‘ *Appropriation* of such Churches, the *Diocesan* of
 ‘ the Place (or Bishop of the Diocess) shall ordain,
 ‘ according to the Value of such Churches, a conve-
 ‘ nient Sum of Money to be paid and distributed
 ‘ Yearly, of the Fruits and Profits of the same
 ‘ Churches, to the poor Parishoners: And also, that
 ‘ the Vicar be well and sufficiently endowed. Which
 Statute (so far, at least, as concerned the Vicars) was
 afterwards confirmed by another Statute of 4 *Hen.* 4.
 cap. 12. which expressly ordains, ‘ That the Statute
 ‘ of Appropriation of Churches, and of the Endow-
 ‘ ment, of Vicars in the same, made the 15th Year of
 ‘ *K. Ric.* the 2d be firmly holden, and put in due Exe-
 ‘ cution: I say, besides these, the Stat. of 34 and 35
 of *Hen.* 8. cap. 19. takes notice, ‘ That the Arch-Bi-
 ‘ shops, Bishops, Arch Deacons and other Ecclesia-
 ‘ stical Persons, of both Provinces of *Canterbury* and
 ‘ *York*, having formerly, in right of their Churches
 ‘ received out of the late Monasteries, &c. divers
 ‘ Pensions, and other Profits, had after the Dissoluti-
 ‘ on of those Houses, been disturbed, and denyed of the
 ‘ having, receiving and gathering of the said Pen-
 ‘ sions, &c. Whereupon it is, in the said Statute,
 enacted, ‘ That if any Person or Persons, being Far-
 ‘ mer or Occupier of any Mannors, Lands, Tene-
 ‘ ments, Parsonages, Benefices or other Hereditaments
 ‘ of any of the said late Monasteries, &c. by the King’s
 ‘ Gift, Grant, Sale, Exchange, or otherwise, out
 ‘ of which any such Pensions, &c. have been here-
 ‘ tofore lawfully going, answered or paid to any of
 ‘ the Arch-Bishops, Bishops, Arch Deacons, and o-
 ‘ ther Ecclesiastical Persons aforesaid, do, at any
 ‘ time after the first Day of *April* next coming, wil-
 ‘ fully deny the Payment thereof, Then it shall be
 ‘ lawful for the said Arch-Bishops, Bishops, Arch-
 ‘ Deacons, or other Ecclesiastical Persons aforesaid,
 ‘ being so denied; to be satisfied and paid thereof, &c.
 ‘ to proceed in the Ecclesiastical Courts, for the Re-
 ‘ covery thereof.

14. By which Statute, all Pensions payable to Arch-Bishops, Bishops, Arch-Deacons, or other Ecclesiastical Person, that had been possessed thereof, at or within Ten Years next before the time of the Dissolution of the Monasteries, out of the Parsonages, Rectories, or Tythes holden by the said Monasteries, &c. are confirmed and assured to such Arch-Bishops, Bishops, Arch-Deacons, and other Ecclesiastical Persons still.

15. So that, upon the whole, besides what hath been said of Tythes in general, with respect to the *Judaizing*, and *Denying* of Christ, by the Paying thereof (which extends alike to all *Tythes*, those claimed by the *Impropriator*, as well as those claimed by the *Priest*) the *Impropriate Tythes* being generally charged, either with some Payment to the *Vicars*, for enlarging of their *Stipends*, or with *Pensions* to the Arch Bishops, Bishops, Arch-Deacons, and other Ecclesiasticks: All such of them as are so charged, come under the same Objection, that is made against paying to the Priest, viz. The upholding of a false Ministry, to perform a false Worship. And if any *Impropriation* may be supposed to be free from all those Charges; yet all *Impropriators*, as well as *Priests*, being bound to pay the reserved *Tenths* to the King, as *Supream Head of the Church* (which were wont before to be paid to the *Pope*, while he was owned for *Head of the Church*) the paying of Tythes to an *Impropriator*, is a *Recognizing*, and *acknowledging* of a Man (Bad or Good, *Papish* or *Protestant*, as it happens) to be the only *Supream Head on Earth of the Church*. Which is to set an *Human Head* to a *Spiritual Body*: and to divest and deprive our Lord *Jesus Christ* of his undoubted Right, who the Apostle says expressly, is the *Head of the Body, the Church*, Col. 1. 18. And that not of Man's making or appointing; but God (saith the Apostle) hath given him to be the Head over all things to the Church, which is his Body, Eph. 1. 22, 23.

FINIS.

T. E.

